
S T A R BULLETIN

Talks and Writings by

KRISHNAMURTI

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Talks at Adyar, India

II

WHAT matters is the understanding of the significance conveyed by words, but I am afraid most of you merely cling to the words and miss the spirit and the reality which they signify, and thereby you lose the perfume of understanding.

You regard life as a means towards an end. You treat life as an opportunity for ceaseless acquisition, and so you lose the beauty, the loveliness, the glory of living itself. To me, in living itself is the supreme essence of truth, not in what one gets out of living. In action itself there is ecstasy. Hence there is no idea of profit or advantage in being righteous. You lose the significance, the clarity and the loveliness of life when you strive for possessions and for the acquisition of qualities.

Now all your daily actions, your theories and practices, have become instruments for acquisition and achievement. Effort is directed towards accumulation; that is, your action, thought and emotion, are struggling after profit, advantage, result, success. Therefore your effort, through acquisition, but increases self-consciousness or ego, which is the cause of division. You have created the division of the higher self and the lower self, the higher trying to control the lower. There is division in thought itself of the "I" and the "non-I," and so ensues the struggle of the "I" to gather to itself that which is the "non-I."

In effort, which is the result of seeking gain, profit, advantage, there cannot be understanding or the realization of that which is life. Why do you make an effort? To be something other than what you are. But it is only by discovering what you are, by knowing your innumerable deceptions, conceits, vanities, and your desire for power and conformity, that you become free. Hence the needlessness of effort.

The joy of living is in spontaneous action. To live as a flower without toil, naturally, intensely, fully in the present, you cannot let your mind and heart struggle after acquisition which but creates the distinction of the "I" and the "non-I," of the higher and the lower self. Out of this division there springs up the idea of self-control or self-discipline. To me, self-discipline is the very antithesis of the fruition of life. Why are you disciplining yourself? Why should you discipline yourself? You first create division in thought, through craving, and then you seek to discipline the lower by the higher. You are thereby merely conforming to an established idea of right and wrong. Your self-discipline is born of fear, of acquisition; and where there is greed, fear, acquisition, there cannot be true discernment. How can you discern that which is true and lasting if your mind is always concerned with a future want, or impeded in its perception by the past? There is an utter absence of the true value of life, there is a false evaluation, as long as the mind is caught up in the division created through want.

I am not preaching self-contentment or satisfaction. Quite the contrary. I say that as long as the mind is in any way constrained, it is unable to discern the many

hindrances that impede true perception. To discover those hindrances you must become fully aware of all your words, your actions, your thoughts and feelings. In that flame of awareness, the cause and the effect are understood instantaneously, and thereby is created that harmony without struggle or effort.

To become aware, you must think wholly and intensely. Now if you are afraid, you seek courage, and thereby courage becomes but an escape from fear, the opposite of fear. The covering up of fear you call courage. The conflict of the opposites continues to exist; whereas if you become wholly aware of the cause of fear, then fear itself disappears, and therefore you are free of both fear and its opposite, courage. Whatever thoughts arise in the mind, think them through—all the hindrances of public opinion, past authorities, future wants, ideals and acquisitions. In thus facing them you will become free of these limitations.

Question: Are you convinced that your mode of realization is the one and only way for all mankind? You assert that by the elimination of hindrances, truth is realized. Why cannot one also come to this realization by the limitless expansion of true intelligence, which is wisdom?

Krishnamurti: First, what do you mean by wisdom? I say wisdom is not acquired from books, from institutions or from learning. Wisdom is spontaneous, born of living, and has nothing whatever to do with theories, superficial knowledge or acquisition. Wisdom is as the running waters; it cannot be captured or acquired. Wisdom is true intelligence, and true intelligence is the discernment of right

value. And you can discover right value only when the mind no longer seeks acquisition or conformity.

Let me take an instance and you will see what I mean. Suppose that you are suffering intensely because of the death of someone, or because someone does not love you. In that suffering you seek happiness, consolation. Therefore you readily accept any theory, any consolation that another has to offer. If, however, you are not seeking happiness as the opposite of your suffering, then you examine impersonally and critically whatever comes before you, and thereby discover the true value of each experience, each gift of life. In thus meeting every incident of life with your whole being, not seeking satisfaction or consolation, intelligence is born.

Now when an experience comes to you, what do you do? You meet it with your intellect or with your emotion, not with your whole being. There can be no intelligence, which is the discernment of right value, as long as there is imitation and conformity, as long as there is the search for power and the pursuit of gain. At present you are seeking understanding through another—through churches, temples, organizations, teachers and priests. That is, through want you are willing to be exploited by others. In that there is no understanding and no intelligence. No one can give you intelligence, which is the discovery of true value. Intelligence is awakened through your own awareness, in which there is no effort. By discovering a hindrance and facing it for yourself, without wanting something, the hindrance is consumed in the flame of that awareness.

In living without an effort, spontaneously, there is an

ecstasy, which is true beauty, which is supreme discernment of right values. In that there is eternity, immortality, a ceaseless movement of life in which there is no self-identification as the "I."

Where there is a want there is exploitation. And you, the individual, through your want, become the exploiter and the exploited. You create the mediator between yourself and that true discernment of right values, which is intelligence. But no one can give you this intelligence; nothing but your own awakened perception can teach you the right value of money, of affection, of thought. Then the complications of organized belief will disappear. Then there will not be this pursuit of devotion, this false reverence based on fear, in which there is no perception of true values. At present you have great respect for me because you think I have something to give you. But if it were real devotion it would be to all, not to me alone.

Question: You say that you have studied no philosophy and no Theosophy. I have studied Theosophy very deeply and have arrived at a clear conception of your ideas; and I say that your wisdom is essentially the truth of Theosophy. How can you insist that we must regard Theosophy as a hindrance to the realization of truth, when admittedly you know no Theosophy?

Krishnamurti: You may study profoundly all the books in the world, including the Theosophical books; but your conception of wisdom derived through study is utterly false, because you are not living. You merely gather dust from books and call it wisdom. When I say

'living,' I mean action in the present, with a fullness, in which there is an intensity of joy, an ecstasy, which does not come through worship of theories. So your wisdom, which you base on study, has nothing whatever to do with the wisdom of which I speak. When as an individual you are free of your jealousies, spites, wants, your search after power and security, your desire for authorities and your worship of many false values, then through that freedom there comes a natural wisdom, which is beyond all books, philosophies, theories and systems. Of that I speak, not of your theories. As I have said before, I can invent new theories as well as you can; but of what value is it? All the books in the world, including the sacred books, are filled with theories, and there is not one among you who is living spontaneously, naturally, sweetly. That is what matters, not the ceaseless effort to acquire new theories, new ideas.

Thought must go beyond the limitation of ideas. I have not studied your philosophies and your theories; to me they are utterly valueless; they are as dust and ashes. Caught up in conflict, you think that by studying theories and by conforming to them, you will find truth. It is only when the mind and heart are free from all conformity and imitation, that there is creative living, which is beyond all books. You need not ever study a single theory to be supremely human, which alone is to know the wisdom of all time.

I am afraid you prefer dead theories to life. You are far more concerned with the hereafter than with the present, hence your minds are suffocated with theories, and there is no creative, spontaneous living. When you are

hungry and suffering now, what does it matter if someone tells you that in another life you will be well fed and happy? It matters to you because you accept the theory as a consolation. You want to be relieved of your present misery and chaos, so you are willing to be exploited, and you become exploited. Thus there is no joy in living, no beauty in action; but a ceaseless scramble for power, which but takes you farther away from the discovery of the full fathom of the whole of man.

My talking to you will have no value unless as an individual you begin to wake up and become aware of the bars of your own prison. Do not be concerned about the masses but, as an individual, begin to live in awareness and to discover the hindrances; and in that discovery you will become supremely intelligent. Intelligence is harmony of mind and heart, hence it is supreme, Godlike; whereas the pursuit of theories but destroys it. For many years you have studied deeply and attended classes. Are you any the happier, more creative? Of what value is all your training if you are, even for a single moment, unhappy, uncreative, if you are not spontaneous, complete, intense?

Question: What is your conception of the self? Is there not a reality in the idea of a higher self?

Krishnamurti: The high and the low are but illusions of the mind. The division arises when the mind and heart pursue a want through dissatisfaction with the present. You think thereby that you will conquer the dissatisfaction and the conflict of the present. What you do is merely to escape from the conflict through a want; hence you have not understood the significance of the present. You have

merely run away, and so you have created a subjective memory which persists. Hence the division is born.

To me there is not the "I" and the "non-I," the high and the low. There is illusion, which you call the "I;" and there is that supreme, ever-renewing intelligence, which is life itself, in which there is not the "I." I cannot explain it, because what can be explained is not true. You will know that living reality for yourself when all illusions have ceased; and there is illusion as long as there is a want, which is different from needs.

Through want you create a division in thought, and thereby resistance, the consciousness of the "I," which knows birth and death. Hence there arise questions as to what lies hereafter, which is but the worship of the dead. Out of this division and resistance is developed the idea of self-discipline, control, effort, which but increases and strengthens the illusion. That is why I say that all acquisition through self-discipline is utterly false, being born of division and resistance. If you are intelligent, you will see that discipline is but a type of conformity. It is sterile, and has no living creativeness in it.

So this pursuit of a higher self is basically false. I say that the whole of eternity, which is an ecstasy of living, is contained in the present. That present is not a fixed time; it is constantly changing, ever renewing as the swift waters. That eternal present is immortality; and living in its ecstasy is not the result of effort, but of the understanding of inherent right action. That understanding comes only when you approach life with your whole being, that is, with mind and heart undivided.

Question: You constantly change your ideas, your views, your assertions. At one time you urged us to establish a goal. Now you say, "Seek no goal." Do you express to us your realization? If so, does that realization keep constantly changing, as does your expression of it? If, as you say, your truth is ever flowing, ever changing, how can one keep pace with it?

Krishnamurti: If you are stationary on the bank of a river, the moving waters ever change; and I am afraid most of you are stationary, with fixed ideas, anchored to the bank through your attachment. Hence the apparent contradictions. Why need you keep pace with me? I am not setting the pace for you. If you realize for yourself that constant renewal of life, then there will be the cessation of time.

A true artist who paints is constantly changing the expressions, ever adopting with his paints and brush a new technique. But if you become attached to the expression on the canvas of that which the artist feels—which is ever living and therefore indescribable—then you become as dead stumps, without life. After all, during these past years I have been trying to find a new technique of expression, using the same old words but giving to them a different significance. If one could invent a new language altogether, it would be worth while, but unfortunately one cannot. I am trying to find a way of expressing to you the approach to the realization of immortality. But if you merely become attached to an idea which I expressed ten years ago, or yesterday, then you will see apparent contradictions, denials, assertions. Why are you attached to this

idea of a goal, which now I say do not seek? Because the idea gives you an incentive to action. To me, all incentives are utterly false.

I do not wish to use my technique of expression to describe God, truth, life, or immortality. That living ecstasy cannot be described. When it is described it is dead. You cannot discuss that which is beyond all description, but you can discover and discuss the hindrances which prevent you from realizing that which is true and everlasting.

Question: It seems to us that your statements are tinged with extremism. Is it not folly to throw away the true experience of humanity acquired through the ages and embodied in the divine wisdom of the great sages of the world?

Krishnamurti: I say that it is folly merely to study and not live. You merely imitate your great sages; your study and learning destroy your thinking and your feeling, kill out affection from your heart, create exploitation and greed, and stimulate the search for power. So your sages and your sacred books become your destroyers, because they entice you to imitate and not live. But if you live fully and intensely, then you will know the wisdom of all ages in the present, which is the supreme ecstasy; then you will know that wisdom is not acquired, but is in the very action of living itself.

December 29th, 1932.

III

WHERE there is conformity, imitation, or the following of a pattern, there must naturally be the lack of creative life; and it is only in true creative life, that is, in awakened intelligence, that there is the joy and the ecstasy of living. Through daily conformity, through continual contraction and imitation, you have hindered the expression of true creative life. I mean by creative life, not only the product of thought as an idea, which you express either in poetry or on a canvas or in action, but that creative urge itself which lies behind all forms, ideas or expressions. If that life is not free, then you become attached to the form or the expression, and thereby there is a contraction, not the fullness of life.

The purpose of my talks is to show you the manner of realizing that creative life. You must first recognize the hindrances that prevent the release of this ecstatic life. At present the pattern is more alive, the image, the theory, more alluring to you than your own creative, independent thinking and feeling, because you have made of that to which you conform, a living image. Hence, through conformity to that image and its pattern, the goal or the idea of the Master becomes more important than your own living, your own intrinsic evaluation of life. The idea of a teacher and the way to salvation form the mold in which your thoughts and emotions run, and you are seeking through that mold to conquer the chaos of your daily living. Thereby you are but destroying the native instinct which is true intelligence.

Thus, through centuries of conformity the world over,

you have destroyed creative thinking and feeling. Most people who come to hear me are concerned about the idea of the way, the teacher, the system. They hope that through the guidance of another, or through a system, that is, by assimilating the experiences and the ideas of another, they will arrive in some miraculous manner at the realization of truth. Their effort is but to conform. So you are constantly building barriers that corrupt and pervert the intensity of living. Hence your present effort is not creative but destructive.

Take, for example, meditation. Your teacher, your theory, or your book, offers you a certain discipline for meditation; it may be an idea or a picture. What you do is repeatedly to force your mind in conformity with it, and thereby you contract your mind and destroy its pliability. This repetition, the imitative pursuit of a system or of an idea, you call meditation or concentration. Hence your efforts, through conformity, are constantly creating hindrances which prevent the releasing of that potential, inherent intelligence which is divinity, truth or immortality.

This conformity is encouraged by what you call civilization. Sociology, religion, systems of ethics, spiritual organizations and the idea of *gurus*—all these help to create fear in you, and force you to mold yourself after a pattern; for where there is fear there must be conformity, and fear takes many shapes. Do not deceive yourself by the thought that your particular system has a special merit, and that in your pursuit of it, you are not actuated by fear. That is but the expression of a hope in which there is fear. All conformity to the pattern or ideas of another destroys com-

pletely your own creative energy, and hence the innumerable transient miseries in which you are caught.

If you think about it you will see how conformity exists in the different expressions of life. First of all there is conformity to society, to public opinion, to customs and conventions. Public opinion is not only the opinion of the vast majority of the people; it is also the opinion of your own nearest relatives. There is an established pattern of tradition to which you try to conform, no matter what your own thought and feeling may be. I am not preaching revolt, which is but another form of stupidity. I am trying to show you the hindrances to the completeness of living, and their cause, and it is for you to see them with both mind and heart. To be truly aware is instantly to know both cause and effect, and then true action follows naturally. Conformity is a hindrance, and if you realize it, not merely intellectually but with the whole of your being, with your emotion as well as with your mind, then you will act naturally and will discover the best means of freeing yourself and your children from this destructive tyranny of public opinion.

There is also the continual pressure to conform to social convention, through literature, current opinion, and occupation for livelihood; and through an educational system in which the mill of examinations turns you out to become a clerk for the rest of your life. You have innumerable false and stupid customs and traditions to which you ceaselessly conform, and they prevent the release of creative life. Through this conformity there is necessarily created the false understanding of the function of individuality, with the result that in the region of thinking and feeling, you

imitate, while you run rampant in the world of competitive acquisition.

If you are truly interested in what I am saying, and understand the basis of it, you will see what a destructive force in life conformity has become. You will realize that as long as your effort is used as at present to patch up and maintain the illusions, the false structures, there cannot be true creation in life.

There is also the conformity through religion, which is but organized belief. Religion creates a mold of God, truth or eternity, into which you force your mind and heart through the study of sacred books and the persuasions of mediators known as priests, who prescribe for you ceremonies which, from my point of view, are born of unrighteous thoughtlessness.

Then again there is the conformity born of the search for spiritual guidance from a *guru*, a teacher, a Master, through whose help you hope to discover the manner of the realization of truth. Hence there have arisen the numerous systems of discipline and discipleship. In the pursuit of this conformity, there can be no discernment of true value. To me, realization is the summation of intelligence, and no individual or system can give you that intelligence, which is the true discernment of right value in human life through all its struggles and illusions.

Conformity exists in many forms, and you need a very clear, alert mind to perceive its subtle deceptions. You listen to me and nod your heads in agreement, but in your action you persist in your conformity. You must be either against conformity or for it. Conformity exists because of the desire to seek an escape from the struggle of individual

existence. I say, Do not seek an escape, but perceive the hindrances which you are creating through conformity, and then you will be free of them naturally, spontaneously and without effort.

In my talks I am not offering you a system, a method or a way of attainment, because, as I have said, all conformity is but an escape and therefore leads to hypocrisy. True discernment of the right values in all human experiences comes only when your heart and mind are poised in harmony and free from all prejudices and deceptions.

Question: You said in the course of your talk yesterday that the ecstasy of eternal truth, of perfect living, comes without toil or effort. But surely you went through a long period of toil, effort, struggle and suffering in this life before it became possible for you to attain this consciousness. If you, why not we, why not all?

Krishnamurti: I struggled and suffered and toiled before I came to the realization that in the process of acquisition there is sorrow. And now I say that the more you acquire the more you want, and the emptier becomes your life. In the process of acquisition the future is created, because a virtue which you strive to acquire is ever in the future, away in the distance. Hence what you call progress is but the successive achievement of emptiness, ever in the future, and thereby there is an incomplete living in the present. If your mind is continually occupied with acquisition, with greed, then surely you cannot live in the completeness of the present. You toil and climb and suffer ceaselessly, but your living is sterile; because in the pursuit

of acquisition, that which you acquire is transient, that which you consider essential becomes empty and futile.

Please do not take rest in the sayings of Sankaracharya, Buddha, or any other teacher. What matters is that you concern yourself with living and not with theories. When you really begin to suffer you will perceive that the conflict of conformity is the cause of suffering. But if you are satisfied and complacent, if you exploit and allow yourself to be exploited, then you will seek to compare what I say with what the teachers have said in the past in order to remain in the ease of your conformity. To you then I have nothing to say. But the truly suffering man will not compare; he will examine the ideas for their own intrinsic worth.

The pursuit of virtues, in which most minds are entangled, is but vice, because it exaggerates self-consciousness. As long as the mind is in pursuit of acquisition, which creates attachment, there is toil and struggle, and out of that effort arises the conflict of the opposites. Now I say, Realize with your whole being the utter falseness of this pursuit of acquisition, which but increases self-consciousness.

The realization of truth, of that indescribable reality which has no beginning and no end, cannot come through imitation, through conformity and good works, or through virtues, which are but acquisitions. Only when there is the cessation of effort, craving, only when mind and heart are free from all want, which is different from needs, is there the discovery of right values and the ecstasy of a spontaneous, natural living which is creative, ever renewing and beyond time.

Question: You speak with great assurance and vigor of the conviction of your own realization. You said to us yesterday, "Beware of the man who declares he knows." Do you not also give us the impression that you too know, although you may not use words of authority? You do not surely imply that we must beware of you!

Krishnamurti: If I said 'I know' in order to convince you, then you should beware of me too. But I say that for me there has come the cessation of suffering and struggle. What lies beyond that I cannot tell you. I say that with the cessation of all effort, toil, struggle, suffering, there comes the realization of something which is a creative ecstasy.

When I said, "Beware of the man who says he knows," I meant the man who seeks to shape you in a mold by his assertions. You are very willing to be shaped and exploited, because you want consolation and comfort. Wherever there is this craving there is a mediator, and there is also your readiness to conform to his ideas.

I hope you see this. I merely point out to you the hindrances: I cannot create in you intelligence, but I can show you the causes of suffering which suffocate your innate intelligence. It is for you to become aware with your whole being of those hindrances, and thereby realize the understanding of right values.

This discernment of values does not come through mere renunciation. A friend of mine said to me the other day: "I have given up ceremonies. I have given up societies, organizations, religions. I have followed you, but I have given you up also. But now I am nowhere. I do not

understand anything." Many of you intellectually admit that through the complete detachment born of understanding there will come the realization of that ecstasy of life; but emotionally, sensationally, you cling to ideas and beliefs which give you comfort, false satisfaction or momentary happiness.

So I say that there is no true renunciation as long as there is no understanding; and to understand truly, the mind must be free from all sense of acquisition. When you are aware of a hindrance as a hindrance, you are able to look at it openly, frankly, without fear; but you can become aware only when you *feel* with both your mind and heart that it is a hindrance. In mere intellectual perception there is only struggle, toil and uncertainty.

There will be struggle, conflict, toil and sorrow as long as you harbor in your mind illusions born of false values; and you can discern true value only when the mind becomes aware through detachment from all ideas, prejudices and conformity.

Question: Do you think that a thorough sceptic, or an intelligent atheist, or a man of few or no ideas, is nearer the realization of that truth of which you speak than a godly man, kind in heart and helpful to his fellowmen?

Krishnamurti: I say that neither the sceptic nor the godly man can realize truth if they lack true intelligence. It is not a question of belief, but of intensity of living. After all, a lunatic, as we call him, is but a man who is possessed by a single idea, with which he identifies himself, so we put him into an asylum. A man of many

ideas, when he identifies himself with them, is also a lunatic. This, by the way, I was told by a very prominent doctor who happens to be the head of a lunatic asylum, and I am passing it on to you. Ideas are like water caught up in a vessel from a flowing river. If you cling to an idea it destroys you, as water held in the vessel becomes stagnant. But if you are yourself in the current, you are ever with the moving stream. Then there can be no attachment to a single idea. You can be free of an idea only through the intelligent understanding of its true value, but there is no understanding in merely giving up ideas or in acquiring them. So let us for the moment forget the atheist and the godly man, the sceptic and the great believer. Each of them is consumed with an idea, whereas I am talking of that living reality in which there is utter freedom from all ideas.

Intelligence is true tenderness and affection combined with a clear mind. There is no intelligence where there is no clear thought, no affection, no pliability of mind, no understanding of the heart, no fullness of feeling—I mean the fullness of feeling in itself, not towards a particular person. To live intelligently is to live wholly all the time, meeting every experience, every thought and emotion, completely; then you are living in that eternal present in which alone is understanding.

So a man of true intelligence is beyond both the atheist and the godly person. He is human and therefore naturally helpful, which is true service—not like that of the man who worships the idea of service, which but leads to the glorification of self and is therefore hypocritical.

Question: Does not all your teaching amount to this, that all individuals should dehumanize themselves? Are you not teaching super-atheism and super-selfishness?

Krishnamurti: Do you think that you are supreme human beings now and that I am trying to dehumanize you? If you do, then you should rebel against my teaching; but I am afraid you are too docile, both in your agreement and disapproval.

Who is the consummate human being? The man who lives happily, spontaneously, with joy and ecstasy in his mind and heart, free of this incessant struggle after security, economic and spiritual, which but makes him a cog in a mundane or in a spiritual machine. He is the man who has realized the freedom of complete action through understanding the true value of all that makes up his mental and emotional life.

I do not ask you to dehumanize yourself. I am not preaching super-atheism or super-selfishness. On the contrary, I say, Become supremely human, natural, spontaneous, intense. You are caught up in the vortex of incessant struggle and suffering; and I say that where there is selfishness there must be struggle, suffering, conformity and hypocrisy. You can be free of selfishness, of that egotism with all its innumerable illusions, only through the discovery of the right value of all human experiences. For that you must have a mind and heart free from the urge of grasping, of achievement, which create the hindrances and the many false illusions.

If you understood me with your mind and heart, then there would be action and no discussion; and there would

be no compromise. You would not then talk of "your path" and "my path." To me, there is no path. Where there is conformity there must be sorrow, for conformity is born of fear. Because of the lack of true intelligence there is the continuance of that sterility which you call self-discipline. To realize the ecstasy of living, to be free of this sorrow, become aware of the cause of hindrance, which is conformity, acquisition and search for power.

December 30th, 1932.

(To be continued)

Talks in the Oak Grove, Ojai

VI

IF you are seeking an emotional thrill, or a new set of ideas to play with and throw aside when they no longer amuse you, then to you I have nothing to say. But if you come with the desire to understand the misery and conflict of your own life, which is also the misery and conflict of the world, then you will see that what I say is applicable to all conditions of life. In living fully, interest in action is awakened, and that action brings about the joy of understanding.

I have been told very often that what I say is destructive and not helpful, that only a few can understand it, and that therefore it is of no value to the masses of people in the world. This concern for the many, from my point of view, is an evasion of your own sorrows and conflicts; for in understanding your own sorrows, fears and joys, the idea of yourself, as distinct from the many, disappears. If you apply what I say to yourself, then in your understanding you will naturally bring about a different order of life, the true conception of culture and conduct.

Some of you think that if certain ideas are destroyed which serve as a standard of morality for people whom you consider weaker than yourself, they will have no guide for their conduct. You think that they will have nothing to uphold them in their weakness, and so you must give them an incentive which forces them to right action. In that

very thought there is the exploiter and the exploited. You think that your understanding is greater than that of another, and thus set up for the ignorant a different standard. This sense of superiority, clothed in spiritual humility, creates the distinction of the weak and the strong, the rich and the poor, the priest and the congregation, God and man; and it is this vicious outlook on life that is the source of the chaotic misery in this world. In the fullness of your own understanding you cannot but help to destroy this distinction, born of ignorance; for I hold that understanding cannot be given to another.

If you as an individual are free of illusions, of greed, of envy and of the pursuit of acquisition, then you can bring about true order in the world which will not be based on selfishness and exploitation, but on understanding, so that all individuals can live truly and intensely. I have tried to explain in my talks what I mean by the word "individual." True individualism is not aggressive self-expression in a world of wealth and power, but it is the full self-conscious responsibility which leads to the freedom from all illusions.

Through beliefs, through cherished illusions, through self-deceptions, through the sway of false values and the domination of fear, you cannot live intensely in completeness. These exist as long as there is the center of selfishness, which is ego-consciousness. All opinions, conceptions, motives, arise from this center; and only by becoming aware of that center, that is, by becoming aware of your own selfishness in its ugly nakedness, in its cruelty, can you be free of it. In this freedom from self-consciousness alone lies ecstasy, enduring happiness.

To be free of illusions, you cannot have a motive or an incentive, but must understand true values in the present. If you act from a motive or an incentive, you are but molding your life after a pattern; but if, without motive or incentive of any kind, you are trying to understand experience, that is, your daily action, then that action will reveal its true significance, its intrinsic worth, irrespective of dogmas and beliefs.

If you do not put even a little of your understanding into action, I cannot see the value of your coming to these talks. If you are sincere and thoughtful, you will come to some definite action in life. You cannot be like a weather-cock; you must be capable of dynamic expression, void of the desire to possess or to acquire. At present your expression is mere selfishness, aggrandizement, the parade of illusions, whereas true expression is the utter dissolution of the center of selfishness.

This ecstasy, this happiness in which there is no sense of achievement, this constancy in which all time has been abolished, cannot be realized through the constant examination of selfishness in action. This merely leads to the assertion of self-consciousness and to the death of action. Understand the essential values, and in that understanding is liberation. This is the only way. If you realize the intrinsic worth of action, freed from incentives, motives and beliefs, then that action reveals its true significance. It is only through this understanding that you can dissolve the center of self-consciousness.

If you are caught up in the limitation of belief, there is still duality, from which arises selfishness, fear, illusion,

birth and death. Consider the belief in reincarnation. Many of you believe in it; some lecturer or philosopher has described it, and because the idea attracts you and gives you hope, you accept it and persuade yourself that your belief is intuition.

If you will consider your belief in reincarnation, you will see that your so-called intuition is but the desire for consolation and self-continuance. Because you are avoiding effort in the present, you look to the future, and your whole life becomes a continual postponement, the hope of satisfaction in a far-away ideal. You imagine yourself a spiritual being in the future; you dream of a ceaseless growth and believe that your individuality, which is the center of selfishness, will be glorified through the passage of time, and that by this process of glorification, growth, you will come to realize ultimate truth. Clinging to self-consciousness, you accept reincarnation because it gives you the promise of perpetuating that self-consciousness through eternity. Thus what you call intuition is based upon your selfish, unfathomed craving.

You say that reincarnation is the means to the realization of truth and the true explanation of injustice in the world. But this idea of reincarnation is merely the prolongation of self-consciousness in time. Self-consciousness, individuality, is the center of selfishness, and by glorifying that center you can never realize truth. When you consider yourself in your next life, you deny the very truth for which you are now seeking. In that truth there is no "I am." There cannot be "your" truth and "my" truth, because truth is the fullness of understanding in the

present, in which there is no particularity causing distinction.

Time exists when you do not understand. I am talking of truth in which time does not exist, and to understand that truth you have to live with intense awareness in the present, free from all incentives and beliefs. So when you ask me again and again whether or not I believe in reincarnation, whether or not there is continuity of individuality after death, I say to you that with one breath you want the eternal in which there is no particularity at all, and with the next you seek to continue the center of selfishness. You cannot combine them, you cannot be simultaneously bound and free.

So, if you consider what you call your intuition, your belief, your knowledge, you will see that all this arises from the bondage of self. By reasoning you may make selfishness appear logical, valid and sane; but if what you call intuition is based on hope, on satisfaction, on consolation, then that intuition, however reasonable, however sane, however logical, cannot reveal the understanding of life.

Reason or intellect is but the instrument of intuition. Intuition is the highest capacity for understanding, which is intelligence wholly awake, intelligence free from all bondage of individuality. In intuition there is no "yours" and "mine," there is no division, no craving; intuition is pure, serene, the total absence of self. You cannot come to intuition through reasoning, but only through awareness in which there is immediate discernment of true value. If intuition is to be true, enduring, mind must be free from all illusion of individuality. If you have unburdened your

mind of all egotism and are living in an ecstasy, then discipline yields place to intuition.

Question: If everything is a manifestation of one life, then there is no free will in individuality, which is only an illusion. Therefore there is no responsibility and no merit, and all the chaos, cruelty and misery in the world is also an expression of the one reality. But if, on the contrary, there are independent beings with free wills of their own, then they are somehow separated from the one life in every moment when they are exercising their free wills. They are then living as if outside of the manifestation of the one reality, which is also impossible. Please explain the problem.

Krishnamurti: By your narrowness, pettiness, spite, greed and craving, you create in the world a problem. I say, Remove the cause of problems, which is your own selfishness, individuality, and then all problems will cease.

To you the idea of one life is merely an intellectual theory, or a sentimental belief. As long as your mind is concerned with the idea of individuality, there is chaos. It is your selfishness that creates sorrow and misery in the world. There is that ecstasy of truth, of life, in which there is no duality; but you can never realize it while you are occupied with the illusions of the self. Consider your actions, and when you have understood them, when you have grasped their full significance, their true worth, then you will understand the other. It is much easier for you to theorize, to go into metaphysics; it is a great intellectual stimulant for you to speculate about predetermination and

free will. But you will never be satisfied by a stimulant if you are suffering, if in your heart there is the weary burden of loneliness. When you are in sorrow, you want to be free of it; and in freeing yourself of that sorrow, you will create a new understanding in the world.

Question: Does not nervousness exist owing to the lack of control of the mind? Could you give some indications of how to control the mind in order to be able to dominate one's nerves?

Krishnamurti: When you control your mind, you are not understanding, you are merely contracting, and through that contraction you become suppressed and nervous; but when there is pliability of mind, then there is an immediate discernment of right values, so control becomes an unnecessary hindrance.

When you meditate and learn to control the mind, you concentrate on an idea. To me the true function of the mind is to be clear, pliable, but never limited, controlled, dominated and guided by an idea.

What happens when you concentrate in meditation? Other ideas come into your mind and you brush them away because you want to focus on one particular idea. Thus you create resistance in your mind between your chosen idea and the others. You are not thinking, but are merely caught up in struggle, and your energy is thereby wasted. Now when you try to concentrate and ideas come into your mind, do not fight them away; allow them to ripen in your mind, and thus you will discern their true

value. This is the true function of the mind, and in this there is no control and therefore no effort, no strain.

Most people who think they are spiritual are very strained because they imitate, and hence they are caught up in struggle. They crave to be something. As a man strains after money, so you are straining after spirituality. You both pursue the achievement of your cravings. When your mind is thus dominated by an incentive, by a motive, by an idea, it is dead.

Question: How can we balance the spiritual, intellectual and physical, in order to reach this completeness?

Krishnamurti: It is not a question of balancing at all; but if your mind, which is the center of conflict, is free, still, then there is harmony. So you have to look to the mind, because, as I have explained, love is infinite, it has no particularity. In that ecstasy there is no "you" and "I;" it is the mind that creates distinctions. So if you can free the mind of particularity, of selfishness, then there is quietness, then there is harmony.

Question: In a recent talk you said that we cannot dispel fear by merely setting up the opposite of that fear; we have to find out why we are afraid. The same would apply to anger, self-satisfaction, and to other weaknesses. If we consciously examine ourselves, and find out the cause of our anger, fear, or whatever we are seeking to overcome, is the recognition or discovery of the cause sufficient to overcome that weakness? If so, how? Is it because in that very examination we separate ourselves from the personal self

and for the time being, at any rate, identify ourselves with the impersonal whole?

Krishnamurti: To have that serenity, that joy in which there is no control and analysis, you have to be free of all qualities. Virtues and their opposites are created by duality, by self-consciousness; that is, by the ego, the "I-ness." If you are free of that bundle of qualities which is the ego, then there is no fear, no opposite. So that is the root of the matter.

February 21st, 1932.

VII

AS long as the mind is caught up in false values there can be no realization of that life in which there is no distinction, no time, no duality.

Wherever there is desire as will, distinction, attraction and repulsion, and therefore effort and choice, truth cannot be understood. These spring from limited mind, that is, mind confined by self-consciousness. Truth can be realized only with the cessation of effort. There is effort as long as the mind is occupied with the center of self-consciousness, which is selfishness, the conflict of false values.

To understand that which is immeasurable, limitless, unconditioned, you cannot have a mind burdened with the thought of individuality. If you will reflect you will see that all thought, when you are not aware, is limited

by the consciousness of individuality. In understanding there is no effort.

A mind burdened with the conflict of ethics cannot understand this; but a mind that is free of ethics in the fullness of understanding, which is no longer bound by choice, by distinction, can comprehend truth. Understanding cannot be postponed. As long as there is distinction in your mind there is choice; and out of that choice there arises will, attraction, repulsion. Ignorance is not the absence of learning, but the confusion and conflict of values. The true is the intrinsic value of all things. When the mind is freed from the false value entirely, then it is enlightened.

Now if you will consider you will see that your effort is directed towards imitation; you are trying to mold yourself after a pattern, trying to become something, not only in the mundane world, but also in the spiritual. You have created an image of what you conceive to be the ultimate reality, and you are sedulously, carefully fashioning yourself after it.

You will tell me that you realize there is something infinite, eternal; but if you are not to follow, to imitate, then through what stages, by what means, shall you realize this ecstasy, this enduring happiness.

If you have an ultimate conception of truth, then you may seek a technique, or a system; then you may ask which is the way to it. But I say you cannot have a vision of the living truth: if you will think for a moment, you will see that this is true. If you are constantly seeking, questioning, doubting, then there arises discernment in which is illumination.

True search is not the pursuit of experience. It consists in understanding the fullness of any experience, which frees you from the reaction of experiences. Each one of you is trying to discern while the mind is occupied with distinction, and you cannot therefore understand that which is true.

There is imitation because man is conscious of his own poverty of being. So you set up authority and worship it, you imagine an ideal of perfection, and you shape yourself after it. If you really look to yourself, honestly face your process of imitation, you will see that because you are so utterly lonely, you want to lean on someone; you want to run away from loneliness and hide yourself in the warm comfort of an ideal. Whereas in putting away ideals, in facing your loneliness, which is your own poverty of being, you will begin to free the mind and heart from the cause of loneliness, which is the ego.

In knowing your jealousies, hopes, bitterness, narrowness, spite, dislikes, entanglements, and in facing all these without evasion, you create the mirror of understanding. Then you can discern pure action and reaction without the aid of ideals, which must ever be illusory. Search out the understanding of life, not the solution of particular problems. Problems may be solved by the cunning of the intellect, but life cannot be understood by rules or systems.

Now if you examine your thought, you will see that your mind is groping after concrete ideas. You want truth made definite, so that your mind can cling to it, set it up as an ideal, establish a technique, and then approach it step by step. But a concrete conception of truth is not

truth. The realization of truth is possible only through freedom from the center of self-consciousness.

When search ceases there is imitation, and ethics then becomes the way to truth; but truth always eludes you when you follow the narrow path of ethics. Your mind must no longer be agitated by the worship of virtue and the horror of sin.

Question: In studying the lives of men like Walt Whitman and Edward Carpenter, who have written extensively about their realization of the totality of life, one finds that as old age approaches their realization diminishes, until it becomes but a memory. Is the realization you speak of unaffected by the slowing down of vital forces natural to old age?

Krishnamurti: If through memory you dwell on the past, it is not realization. Realization is unchanging because it is the culmination of supreme value, the effortless discernment of the true in all the experiences of life. In that discernment, which is intelligence, mind is free from all individuality. If you make great effort to cling to a passing ecstasy, then that effort, though it may last ten years, is unnatural and so false. Realization is the natural understanding of life through constant discernment, whereas the effort to dwell through memory in a transient ecstasy is forced, and therefore an illusion.

Question: If, as you have said, past and future are contained in the eternal now, is not my individual freedom

an illusion? How can freedom for the separate self exist with a future that is already determined?

Krishnamurti: Do not occupy your mind with the problem of predetermination. It is of no value. In your life you are making effort every moment, depending on your limitation of thought. Since you are making choice determined by yourself in the present, why concern yourself with the future? Why bother yourself with speculations about predetermination, about the ultimate, when you are caught up now in this constant conflict of values? You will never ask this question about predetermination when you are free of this conflict, because, in the freedom from this struggle, the illusion of time vanishes.

Question: What do you consider to be the best way to overcome fear?

Krishnamurti: When you are clinging to something, when you are molding yourself after a pattern, there is fear; but if you are seeking understanding freed from the illusion of time, then fear disappears. When you are free of self-interest, which sets up ideals for its comfort, then fear is destroyed.

To be without fear you must know yourself, your illusions and vanities, and perceive your own emptiness of being; you must free your mind of the burden of belief, longing, hope and regret. Then there will be the true understanding of life.

Question: How does one overcome the desire for comfort?

Krishnamurti: The desire for consolation, for comfort, lies in a false understanding of happiness. You think you will be happy when you have fulfilled your desires. The satisfaction of desire does not lead to the richness of understanding. Enduring happiness is the fullness of understanding in action. Satisfaction is variable, constantly changing, an utter illusion, but understanding abolishes all illusions.

Question: Will you please explain why you do not take disciples.

Krishnamurti: In the understanding of truth, there is neither Master nor disciple. Discipleship implies time; the disciple is separated from the Master by time, and he keeps that distance in understanding between himself and the Master throughout all time. You imagine that a Master can give you understanding, bring you to the realization of truth, and so you want to become his disciple.

Now I say that no one can give you understanding, it does not matter who he is; no one can tell you whether your mind and heart are pure and alive. In the realization of truth there is no time, and therefore there is no disciple and no Master; there are no degrees in understanding. Thus there is no question of my becoming a Master and you a pupil, because in truth, that eternal ecstasy, there can be no "you" or "I," Master or pupil. The freedom of the mind and heart from false values cannot be realized through imitation, through the advice and help of another. All this futile effort to become a pupil, a disciple, a follower, is but a waste of energy, and will defeat the very

truth that you are supposed to be seeking. If you are seeking consolation, emotional comfort and encouragement, if you desire to lean on another, then you will become a disciple, a follower, an imitator, a miserable counterfeit of an image. I say that you will thus never understand the significance of truth. This way leads but to the exaggeration of self-consciousness, individuality, the glorification of the ego, which is but an illusion. In the realization of that ecstasy which is truth, there is no time, neither high nor low, neither humble ignorance nor the pride of knowledge.

February 28th, 1932.

(To be continued)

News Letter

AS mentioned in the last News Letter, Krishnamurti went from Bombay to Baroda at the invitation of His Highness the Maharaja Gaekwar. A meeting was arranged on the morning of the 22nd January in the Municipal Gardens, where Krishnamurti gave a talk attended by State officials and many others. The Maharaja himself took the chair. There was also an informal discussion in the morning at the Guest House, where Krishnamurti stayed for two days as a guest of the Maharaja.

Ahmedabad was the next place visited, where Krishnamurti stayed from the 23rd to the 29th January. This is an important town in Gujarat, being the center of the cotton industry, and the home of Gandhiji's Ashrama. Krishnamurti's talks were given in the open air in a private garden, situated on the other side of the Sabarmati River. The meetings were held in the afternoon at 6 o'clock and attracted huge audiences, usually between 5000 and 6000. Quite a noticeable feature was the large attendance by women. These meetings were held on five days, in addition to the informal discussions each morning which took place at the home of Mr. and Mrs. Seth Ambalal Sarabhai, with whom Krishnamurti stayed.

The next place on the itinerary was Karachi, which was reached on the 3rd February by a coastal steamer from Bombay. Owing to its key position as a harbor and an airport, Karachi has grown in recent years as perhaps no other town in India. Its prominence is largely attributable

to the intrepid efforts of its Municipality and the co-operative spirit of its citizens, marshalled by its President, Jamshed Nussurwanjee Mehta. The Municipality is noted for its generosity to its employees, and the town is almost unique in India for its general cleanliness and sanitation, and has 130 miles of paved roads. It is unlike any other town in India.

The Municipality presented Krishnamurti with an address of welcome to which he replied. At the first public talk there was an audience estimated to have exceeded 10,000. Krishnamurti attempted three times to speak, but as he could not be heard the talks had to be temporarily postponed until loud speakers could be installed. None were available in Karachi, but a set was finally obtained and proved a great success. Krishnamurti commenced his daily talks on the 11th February, and the audiences averaged between 5000 and 6000. He also gave a talk at the Arts College of Karachi. There are a number of Bahaists in Sindh, and a fair population of Mussulmans steeped in Sufi philosophy, and Krishnamurti's ideas seemed to make an appeal to them. Karachi is singularly free from the communal spirit.

Lahore, the capital of the Punjab and a great center of education in the Province, was reached on the 17th February. It is the stronghold of Arya Samaj, and a center where communal feeling often runs high.

Krishnamurti remained in Lahore until the 27th February and gave five talks to the public. There was much enthusiasm, especially among the students, who sent a large number of deputations to wait on him for inter-

views. His first talk was to the students on the grounds of the D.A.V. College.

In addition to the public talks, there were informal discussions in the mornings at Lalkothi, the Guest House of Lala Ramsaran Das, where Krishnamurti stayed during his visit to Lahore. These informal discussions, in which those who were keenly interested in Krishnamurti's ideas eagerly participated, proved to be particularly interesting. Admission to the public meetings was by ticket to defray expenses, this being the only place where a charge, though nominal, was made for admission.

One of the Ministers of the Punjab Government gave a reception and invited the officials to meet Krishnamurti. A similar function was given by the wife of the Vice-Chancellor of the Punjab University, at which the European official element at Lahore was strongly represented. Krishnamurti spoke and answered questions, and a great deal of interest was evoked.

During his stay in Lahore Krishnamurti visited Shahadra, the site of the tomb of the Moghul Emperor Jehangir, and Shalimar, the Emperor's famous garden, beautifully laid out in terraces, with lawns, flower-beds and fountains. There is also in Lahore, among specimens of Gandhara sculptures, the famous statue of the starving Buddha.

Leaving Lahore on the 27th February, Krishnamurti went on a private visit to Amritsar for two days, and from there to Banuri, a delightful village nestling among the mountains of the Kangra Valley, in the Himalayas. One evening they had a camp-fire on the top of a small hill, attended by neighboring villagers, and at which the school

children sang songs. There was a roaring stream below, snow-capped mountains in the distance, and an eternity of silence.

Here in the mountains Krishnamurti remained for three days in the solitude and beauty of nature, away from the wearisome haunts of civilization, only to return to show to men their prison-house of longings and sorrow and conflict, and the manner of dissolving those walls of their own fashioning. For only in the dissolution of those walls, according to Krishnamurti, is there the ecstasy of living truth.

Such briefly, using the imagery of his words, is the whole burden of his teachings. The hindrances to true perception take many different forms, and are rooted in personal motives as well as in collective or traditional conformity. Referring to this latter type of conformity in his talks throughout India, Krishnamurti has spoken with great vigor of ceremonies of all kinds, whether performed on the banks of the Ganges, in Temples, or elsewhere, which he says are but a religious tradition. He has also spoken of the cruelty of such social traditions as child-marriage, opposition to the re-marriage of widows, and the seclusion of women in "purdah." These were some of the barriers of tradition, peculiar to India, to which Krishnamurti invited the attention of his audiences for their thought and action, just as he spoke with emphasis of other kinds of traditional conformity during his travels in the West.

Allahabad was reached on the 6th March, where Krishnamurti gave four talks on successive mornings at Krishnashrama, on the banks of the Ganges. A number of Professors of the University and other leading citizens

were included in the audiences, and they participated in the discussions with marked interest.

Benares was the last place on the itinerary. Krishnamurti arrived there by motor on the 11th March, occupying his old room at Shantikunj. After a few days' rest, he commenced his daily talks with questions and answers. The talks were given in the evenings and continued for one week. He was also invited one evening to speak before the Professors' Club at the Benares Hindu University. There were also discussions held in the mornings, with the teachers of the boys' and girls' National School and College of the Rishi Valley Trust, on education in its practical aspect, and on what constitute the requisites of a true teacher.

THIS was the first tour undertaken by Krishnamurti in India on a considerable scale, similar to the one in the United States and Canada completed last November. Although somewhat exhausted at the conclusion of this second rather strenuous tour, Krishnamurti is keeping very well, and all his talks have been given with his characteristic intensity and forcefulness.

Keen interest and enthusiasm have been aroused wherever Krishnamurti has gone. The meetings have drawn large audiences everywhere, particularly in Bombay, Ahmedabad and Karachi, and at most places visited, loud-speakers had to be used. At all meetings Krishnamurti answered questions after his talk. On several occasions, by way of an experiment, he invited the audience to discuss his ideas with him. This often proved quite successful even with large audiences. In addition to public meetings,

informal discussions were arranged in the mornings at all the places visited, and these were on occasions exceedingly interesting and useful. Krishnamurti also gave a large number of personal interviews at each place visited.

At the time of writing this News Letter (end of March, 1933), Krishnamurti is in Benares. He will shortly be going to Ghoom, a quiet place in the Himalayas a little above Darjeeling, for a two or three weeks' period of rest and quiet. At the beginning of May he will go to Adyar to say good-bye to Dr. Besant, and will sail from Bombay on the 11th May for Europe.

AS at present planned, Krishnamurti will remain for a week in Egypt. From there he will go to Greece, where a Gathering* will be held during the first ten days in June. From Greece he will go to Italy, where another Gathering* has been arranged for the first week in July. This should be convenient for people living in Southern Germany, Czechoslovakia, and other adjoining territories, who, on account of the current economic depression, may find it impossible to attend the Camp at Ommen.

Krishnamurti will reach Ommen, Holland, early in July. The Ommen Camp will be held from the 26th July until the 14th August. In September Krishnamurti will visit Scandinavia, and will sail for India early in October.

**For information relative to the Gathering in Greece, all communications should be addressed to Mr. Paris Hadjipetros, 20 Homer Street, Athens; and for the Gathering in Italy, to Mr. Grant A. Greenham, P. O. Box 155, Trieste.*

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For full information and registration please write to the Star Camp Agent in your country. A list of Camp Agents appears on Page 125.

You will greatly help the Management if you register early.

There will be no Camp held at Ommen in 1934.

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